UNITARIAN MONTHLY

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An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

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Councillor W. BYNG KENRICK, Lord Mayor of Birmingham.

(See Page 188).

"CHRIST & THE POLITICAL ECONOMISTS."

By H. BODELL SMITH,

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III.—The Production of Wealth.
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Unitarian Monthly.

Editor—Rev. H. BODELL SMITH.

"One God, one law, one element, and one far-off divine event, to which the whole creation moves,"—TENNYSON.

Editorial Notices.

THE UNITARIAN MONTHLY is published in advance ready for the last Sunday of the expiring month: Single copies—One Penny, by post 1½d.; 12 months 1s. 6d.; 12 copies and postage 11d.; 25 and postage 2s.; other quantities at the rate of 6s. per 100 and cost of carriage. LOCAL CALENDAR COVER extra. All communications, business and literary — to the **Editor," Marema," 112, Barrow's Lane, Yardley, Birmingham.**

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FOR THE CHURCHES: The Magazine is published at the Editor's risk; he is the sole proprietor; it is issued for any truth seekers, for all Unitarians willing to support it, and especially FOR UNITARIAN CHURCHES. It exists for them and DEPENDS UPON THEIR CO-OPERATION. All parcels of less than 25 copies are supplied below cost, and only assist as advertisement and missionary propaganda. Churches taking such small quantities are urged to secure at least 25 regular monthly subscribers.

Notes and News.

Owing to special pressure on our limited space much matter in type was crowded out from last issue, part of which is still held over.

Congratulations and best wishes to Mr. W. Byng Kenrick, on his election to the position of Lord Mayor of the City of Birmingham.

The Ipswich Unitarians have distributed about 2,000 copies of a four page leaflet in their town giving information about their Church and faith, and inviting the public to their Sunday services.

About 30 Bath Unitarians paid a visit to the Unitarians of Trowbridge and were entertained at a Social, September 26th.

Rev. C. W. Townsend has been holding services and meetings in November at the various Churches of our Western Union.

Congratulations and best wishes to Mr. George G. Armstrong, on becoming Editor of the "Inquirer."

The late Mr. F. W. Turner, left £500 to the Newington Green Chapel, London; £500 to Winifrid House; and £250 to London Domestic Mission.

A special meeting was held at the Belper Chapel, October 5th, to unveil a tablet to the memory of the late Rev. J. Kertain Smith and his wife, Mr. Lewis Lloyd, of Birmingham, son-in-law of Mr. and Mrs. Kertain Smith, and son of a former Belper minister presided, and Rev. Alfred Hall, of Sheffield, unveiled the tablet.

A United Service on Citizen Sunday, October 21st, in the Town Hall, Hyde, was conducted by the Rev. F. H. Vaughan, B.A., of Gee Cross, President of the Hyde Christian Council, attended by the various local ministers and the Mayor, and nearly 1,000 people.

The Leicester Great Meeting School buildings now used by the Adult School movement, and for the Chapel purposes are being put in repair and redecorated at a cost of £1,000, and a bazaar held in October, realised £773 for that purpose.

At Nottingham on October 19th, the following were welcomed into the Unitarian ministry at a special recognition service, in the name of our General Assembly, viz.:—Revs. A. Margaret Barr (Rotherham), unavoidably absent; R. Weir Davidson (South Shields and Sunderland); R. M. Entwistle (Carlisle); T. J. Jones (Stockport); E. G. Lee (Bolton, Halliwell Road); J. P. Rosling (Stalybridge); C. Simpson (Ringwood); and E. W. Smith (Taunton).

Several Unitarian Churches are organising aid for the distressed miners. Unitarian aid may be sent through the Unitarian Union for Social Service—Secretary, Rev. Percival Chalk, 32, Killarney Road, Wandsworth, London, S.W. 18.

Two active Accrington Unitarians are Mr. Edward Howarth, 81, and his wife 82. Mrs. Howarth is still an able public speaker and frequently for the Women's League.

The Council of the General Assembly of Unitarian Churches met October 19th, at the High Pavement Church, Nottingham, when it was announced that Dr. Mellone will be the Essex Hall Lecturer at the Assembly meetings in Manchester next April, and that Dr. S. A. Eliot, U.S.A., Bishop Boros, of Transylvania, and Professor Puglisi, of Rome, will attend and be on the list of speakens.

The Annual Meetings of the Eastern Union of Unitarian Churches were held at Ipswich, October 25th, when Judge Herbert Smith (Norwich), and Mr. Sydney Jones (Liverpool), and others took part.

An effort to start a Unitarian Movement has been initiated at East Grimstead, Sussex, at a drawing room meeting, November 7th.

AUTHORS AND COMPOSERS, MSS. of all descriptions required by ARTHUR H. STOCKWELL, LTD., Publishers, 29, Ludgate Hill, London. Estd. 1898. Advice and Booklets free.

A memorial tablet to the late Miss Lucy Tagart was unveiled by Mrs. Philemon Moore, at Bedfield, Suffolk, anniversary service conducted by the Rev. H. Bodell Smith, October 21st, and the same minister conducted the anniversary service at Framlingham, that evening. There was a Monday evening meeting at Framlingham, and Tuesday evening at Bedfield. Miss Florence Hill, Mr. Broadbent, Lay-minister, and Mr. G. T. Moss, J.P., of Ipswich, were among the speakers.

The Annual Meeting of the Manchester District Association held at Swinton, October 27th, with service conducted by the Rev. E. E. Wrigley, B.A. (Moss Side), followed by business meeting, the Rev. F. Cottier presiding, who spoke on co-operation with the new General Assembly, had an address also by Dr. Jessel, on "The Making of Ministers," with an appeal in support of the £6,000 Endowment Fund.

Bishop Barnes, of Birmingham, undermines the dogmatic and creedal position of his own Church by saying that boys and girls must build on the basis of experiment and observation; that reason and not fancy must be their guide; that they must abandon beliefs which are opposed to knowledge and science.

A ten days' mission by the Rev. C. W. Townsend at Brookfield Church, Gorton, Manchester, has been a real revival, and added a considerable number of members to the Church, and knitted the Sunday School into closer fellowship with the Church. There is a school of 550 scholars and nearly 50 teachers and officers. Rev. Fred Cottier is the energetic minister.

At Kilburn the Unitarian Sale of Work, October 25th, realised £73 in aid of Church fund.

The Sunday School Anniversary collections of our Rochdale Unitarians reached £47 12s. 8d.

A rally of members of the Men's League of the London district was held at Mansford Street Church, Bethnal Green, October 24th, when Mr. J. T. Bibby (President), opened a discussion on "Religion and Business."

At Aberdeen under the ministry of the Rev. J. L. Belton, B.A., M.Sc., 38 new members have joined the Unitarian Church.

Mr. J. W. Peterkin succeeds Rev. Chas. Biggins, as Secretary and Manager for the Lindsey Press.

Congratulations to Rev. Rowland Hill, of Bedford, on completion of his 80th year.

The Midland Christian Union of Unitarian Churches held a successful Conference at the Church of the Messiah, Birmingham, November 3rd, on Church Music the discussion being opened by Mr. H. W. Spicer, organist, Manchester College, Oxford, and after tea there was an illustrative programme of music by the Church Choir under the direction of Mr. Gilbert Mills, the organist.

The Rev. C. W. Townsend, Assembly Missioner, has had a very successful series of mission services and meetings at the Hull Unitarian Church

At Lye a tablet has been erected to the memory of the late Rev. Isaac Wrigley.

Ex-Chief Inspector of Police, Mr. O. J. Bates, whose death we record, was a trustee of our Northampton Church, and some years S.S. Superintendent. The tablet to the memory of the late Rev. W. G. Tarrant, B.A., was dedicated at a special service in the Wandsworth Unitarian Church, November 12th, at a service conducted by the Revs. C. J. Street, M.A., LL.B., and J. P. Chalk.

Rev. S. Skelhorn, now resigned at Clifton, Bristol, was formerly Congregational minister at Glossop, and afterwards curate in the Church of England.

Rev. C. W. Townsend has conducted Mission services at Taunton.

At Monton Church, October 28th, at a special meeting, Mr. H. J. Broadbent was honoured for long service of Church and School, as teacher and superintendent by his portrait being hung in the school, and a replica of it presented to him, and a handbag to Mrs. Broadbent. His connection was described as a "Diamond Jubilee of Service."

The Northampton Unitarians have made a gift of £10 to Rev. D. Cellan Evans, who has joined the Church of England.

SUNDAY ANNIVERSARIES. By Dr. A. D. TYSSEN.

[Topics suitable for Sermons or Sunday School Lessons.]

DECEMBER 9th.

A.D. 1608.—Milton born.
1667.—William Whiston born.
1809.—A Jewish marriage held good.
1908.—Marian Pritchard died.

DECEMBER 16th.

1584.—John Selden born.
1653.—Oliver Cromwell installed as Protector.
1689.—The Bill of Rights passed.
1750.—Joseph Cornish, nonconformist historian, born.
1775.—Jane Austen, novelist, born.
1863.—Bishop Gray professed to depose Bishop Colenso.
1864.—Bihsop John James, of Gellionen, died.

DECEMBER 23rd.

1648.—Robert Barclay, Quaker, born.
1648.—The M.S.S. of Eikon Basilike, handed to the printer.
1789.—Protestants admitted to public offices in France.
1812.—Samuel Smiles born.
1834.—Malthus died.
1873.—Mark Philips died.

DECEMBER 30th.

1641.—Ten Bishops sent to the Tower.
1691.—Robert Boyle died just after midnight.
1817.—Wickliffe and the Reformation commemorated.
1845.—The Rev. Robert Aspland died.
1878.—Thomas Scott, free thinker, died.

JANUARY 6th, 1929.

1402.—Joan of Arc born.
1649.—Ordinance for the trial of Charles I passed.
1663.—Edmund Calamy, the grandfather, imprisoned.
1706.—Benjamin Franklin born.
1719.—Stephen Nye, first user of the name Unitarian, died.

CHRISTMAS.

'Twas long ago in Palestine.
When Jews groaned under foreign sway,
They longed to see the promised sign—
The advent of a brighter day.
A Saviour who would set them free,
One sent of God to be their king,
A pioneer of liberty,
That grand and glorious day to bring.

The great Messiah did not come;
That longing hope was met with scorn,
But in a humble workman's home,
Unknown a little child was born:
That babe became Mankind's Best Man,
A prophet noble and sublime,
Who showed how Right and Justice can
Set people free in every clime.

But priests and rulers would not heed;
Him on a cross they crucified;
And by that base and cruel deed—
It was that Jesus bravely died—
Yet died to truly live again
A true Messiah, Christ—for still
He moves the hearts and minds of men
To work and do God's holy will.

And so mankind in grateful lays
Do celebrate that distant morn,
With Christmas thanks and joyous praise,
The day when Jesus Christ was born.
'Tis well: but let us not forget
That Jesus lived to set men free
And died for that; and thus the debt
Remains,—to free humanity. H.

Scriptural Unitarianism

By REV. ARTHUR W. FOX, M.A.

XII.—THE TWO SACRAMENTS.

The means of admission to the Christian Church was by "Baptism" which was used as a symbol of the renunciation of sin and the reception of Christ as the Messiah. Whether it had the full force of the modern meaning of a SACRAMENT may well be doubted. It was rather the pledge to live a new life, than the actual communication of a new life. Paul found this rite in practice, which the older Apostles had taken over from John the Baptist. Except in the Fourth Gospel there is no hint that Jesus himself either used the rite, though he had undergone it, or ordained it as the necessary initiation into the congregation. He almost certainly never regarded it as "a vehicle of heavenly grace," though it may have been a symbol in his mind of the spiritual cleansing of those who would be his disciples. Neither is there an instance in the Synoptic Gospels of any exclusion from the little company of his disciples of anyone, who had not been baptised. He does once speak of God our Father "baptising His children with Holy Spirit and with fire," in which he uses highly figurative language.

Paul found the practice in existence, when he was converted, and used it to take the place of circumcision to which faithful Jews were bound. But he does seem to have attached a sort of sacramental meaning to the rite. He does seem to think that it meant something more than a merely symbolic ceremony and was in some sort a material of grace. He taught that by entry into the Christian congregation, the convert became by his very act freed from death and sin. Hence, though he has not said much on the point, it may be that he thought that Baptism itself was a vehicle for the Spirit.

Of the "Lord's supper" it remains uncertain, whether Paul made it a sort of sacramental gathering, or whether Jesus himself meant to institute it in the "Last Supper" held with his disciples. On that point many books have been written and it shall be left unsolved here. But this is quite certain, that he made it mainly a "memorial ceremony" rather than a sacrament. There was nothing of the later dogmas of the "real presence" in the bread and wine, still less of Transubstantiation in his teaching. He quotes with much emphasis the words of Jesus, "This do in REMEMBRANCE of me." Moreover in the early Church it was no symbolic meal, but an actual meal, which led on some occasions into excesses. The strictly figurative words of Jesus are repeated by the Apostle; but there is no doubt that he used them in just the same figurative sense, as his Master and ours had done before him. Such a thing as a "fasting communion" had no necessary part in the worship of the earliest congregations. When they gathered together, they sought to remember the Christ, to realise the meaning of his great self-sacrifice, to take his pure spirit into theirs, to be one with him, as he was one with God. Hence the modern controversies about the "Eucharist," men not giving it the true name of the "Lord's Supper," are beside the mark. They have little, perhaps nothing, directly to do with the original celebration as understood by Paul, who meant it to be a deepening of the spiritual life. Laymen could and did conduct it, for there were no Priests in the early Church. Every faithful believer was by that very act of faith and practice his own priest. These two are the only "Sacraments" known to the great Apostle.

N.B.—These are merely tentative notes on a profound subject.

Unitarian Missionary Work By REV. W. C. HALL, M.A.

(9) CO-OPERATION WITH THE DISTRICT ASSOCIATION.

Whilst a congregation can do much missionary work from its own Church as a centre, it has in its district association a means of more work of the kind. There is a feeling in many places that the district association ought to be the organisation of congregations in a given district for mutual service, without any distinctions, that the representatives of a self-supporting and an aided congregation should have equal place and opportunity in it, that, in short, a district association should be a body working for the good of each of the congregations that comprise it. A still larger idea is embodied in our General Assembly: that it will become our Church, having regard to the needs of all its members and to extended work which our congregations can undertake together. But even as they are, and differing as they do in their methods, all our district associations do provide an opportunity for missionary and propagandist work to congregations disposed that way. I have belonged to several of our associations, and have never known a single occasion on which advice and help has been refused to a congregation anxious to undertake it; and where there has been a possibility of breaking new gound the services of ministers have been readily offered. What, however, is necessary is that a congregation in the effort to make its Church better known and to promote the faith among others should have a clear scheme of what it proposes to do. Where sound ideas are presented, help of many kinds is usually forthcoming.

But while a congregation can get much out of its district association, if it has the will it can contribute much to it. Let its representatives, with ideas which, let us say, have already been discussed by the Church Committee, sit in association with the representatives of the other congregations, and let them from time to time definitely determine what work they can do together. A district association exists, not merely that the better-to-do congregations may help the weaker, but that all together may strengthen and intensify what we sometimes speak of as "the cause" over the whole district the association covers—until the "cause" becomes more of an "effect.'

I restate an idea which has been turned down by two of our associations—well, because I have a quiet way of not letting things rest. It is that each of our congregations should allow its minister to offer his services to the district association one Sunday each quarter, and that the association should plan exchanges and such series of services as would from time to time let our own and other people know comprehensively what Unitarianism is, and what that form of Christianity has to say about many unchristian things.

Another idea, which no association will turn down, is that every member of our congregations should give a subscription, be it only a shilling a year, to the district association. More than one association would then be surprisingly helped financially, and interest in its work, the much it might be enabled to do, would be extended and deepened. As the envelope system has been the salvation of not a few of our Churches, so the principle of small, regular subscriptions by everybody might be brought to the financial support of our district associations.

Literature.

"Priestcraft," by C. R. Boyd Freeman. The Pioneer Press, 61, Farringdon Street, London, E.C. 4, 6s. net.

This is a biting condemnation and exposure of Roman Catholicism. Its sub-title is—"A Study of the Exploitation of the Religious Sentiment." The author describes Romanism as "a polytheistic paganism," and denounces its doctrines, and ritualism, its "morality," its intolerance, and its priestcraft. In a chapter on "Hell, Purgatory, Heaven," there are descriptions quoted from "The Sight of Hell" by Father Furniss, and evidences from Lecky's "History of European Morals and his "History of Rationalism," showing what the Romish Church has taught and the terrors it exercises over the minds of its people. The writer is severe on the Anglo-Catholics for what he calls the "imbecile way they have toadied to the Romish Church"; and he makes appeal to Nonconformists to make "Open War" against Romanism otherwise he asserts their Churches and Chapels will in a few years become "defunct."

To some readers the author's language will be considered too fiery and intemperate so strongly and deeply does he feel the evil of what he denounces. But the book needs to be read in order to judge whether or not the severity of treatment is justified. There is much in the book that all people ought to know, and for that reason at least amongst others of importance, our readers would do well to make themselves acquainted with its contents.

"Socialism and the Bible," by Jean Ouvert, translated from the French, 3s. 6d. net, The C.W. Daniel Company, 46, Bernard Street, London, W.C. 1.

Many people are frightened by names as the evangelical orthodox are by the word "Unitarian" without understanding what it means. It is so

too with the word "Socialism." If that word means the Christianisation of society on brotherly and co-operative principles it is not such a fearsome thing as many imagine. Here is a book with a preface by the Lord Bishop of Hereford, and a concluding chapter by Mr. Oliver Baldwin the Translator. The Bishop commends the book, and says that it is "really valuable in its challenge to the Christian conscience, and its proclamation to the world at large of the essentially Christian intolerance with selfish misuse of property, impatience with social injustice, and claim that all property is a trust to be accounted for, not an absolute possession to be enjoyed." The author points out that the Biblical writers denounce social inequalities, take the side of the weak and the poor, wishing to establish justice and limiting the right of property; and of course he naturally quotes the usage of the first Christian community—"all that believed were together, and had all things common" (Acts 2. 44-45.) To such of our readers as are interested in the subject, and desire to read both sides of a controversy this book is sure to be useful.

The Unity Fellowship.

OFFICERS.

President: Rev. ARTHUR W. FOX, M.A. (Todmorden).

Treasurer: Mr. ROBERT KENYON, J.P. (Stalybridge).

Correspondent for isolated members: Miss THEODORA MILLS, Lomandale, Cheltenham.

Secretary: H. BODELL SMITH, Marema, 112, Barrow's Lane, Yardley, Birmingham.

The OBJECTS of "The Unity Fellowship" are: (1) To unite Unitarians in closer fellowship (2) To promote methods of mutual help in the Fellowship; (3) To organise means of propagating Unitarianism; (4) To discuss freely all theological doctrines and other matters concerning the furtherance of the Unitarian movement, and the Unity of Society; (5) To help the advancement of International Unity.

MEMBERSHIP is easy. Anyone, 16 years of age or upwards, in sympathy with the objects, can be a member by contributing not less than one shilling a year towards expenses of management. The magazine is supplied 12 months for 1s. 6d. extra.

The Secretary of the Fellowship would be glad to hear from any Birmingham readers who are willing to consider with him the formation of Fellowship and Study Circles either in connection with their Churches or otherwise.

He had his final meeting as President of the Sutton Circle on Wednesday, September 19th, when the members of the Circle resolved to continue. This Circle includes Unitarians and others who agree to discuss any theological beliefs freely and frankly and to promote the fellowship of free inquiry. They meet fortnightly in turn at each other's houses, and they have greatly appreciated the meetings they have held during the last two winters.

Will leaders of other of our Study and Discussion Circles please report their plans to the Fellowship Secretary? And will they or any of their members or any readers of this magazine, make any suggestions concerning the objects and possible work of the Fellowship expressing their opinions thereon?

We are now in the midst of the winter activities, and there ought to be developments of this Fellowship for the help of our Churches and the promotion of free undogmatic religion and ways of mutual help. The use of the Study Course might be taken up, in the senior classes of our Sunday Schools, or at a week-night meeting and discussed.

Unitarianism is—

The Unity of God in one person, the heavenly Father; the Unity of Man—of all men everywhere, in one divine nature as children of God and in world-wide brotherhood; the Unity of Life here on earth in one line of evolution, here and beyond; the Unity of life's purpose in man, one destiny for all—perfection; the Unity of salvation, the safety of each in the safety of all from every kind of evil; the Unity of all Truth under various names, "religious," "scientific," "Political," etc., all truths agreeing. Unitarianism stands for the real manhood of Jesus; for the gospel as he taught it; for God's Fatherhood for all and for ever; for the coming of God's kingdom of heaven on earth; for unfettered free thought in religion; for character before creed; for one world at a time.

UNITY is the great need of mankind all the world over. The unity of industrial peace, of international peace, of world-wide co-operation and goodwill. Unity will abolish all the great wastes of life and sources of antagonism, of selfish rivalry and strife. Man was made for Unity. The Fatherhood of God and the Brotherhood of Man mean that. Unitarianism means that. The gospel of Unity is the uniting power of divine Love that makes man One with God.

Rev. J. Prestwich Rosling, Stalybridge.

The Rev. J. P. Rosling, who recently settled at Stalybridge, as minister of our Canal Street Unitarian Church, is the son of the late Rev. W. Rosling, who was minister of the Broadway Avenue Unitarian Church, Bradford, Yorks, 1906-14. Rosling senior was first a Congregationalist of advanced theological views, and becoming minister at Ryan Street, Bradford, on condition that he was given full liberty to declare the truth as he saw it, ultimately through opposition resigned from Congregationalism, leaving it as he said "with the lie of freedom written over its face." A large proportion of his people left with him and started what became the Broadway Avenue Church in affiliation with the Unitarians. He was described as a lovable minister, active and zealous in his work. Such was the father. The son Joseph Prestwich Rosling, entered the Pioneer Preachers' preparatory training for the ministry at the Hostel 23, Highbury Place, London, 1915; became Lay-minister, Stratford, London, 1921-25; Student-minister, Bradford, Manchester, 1925-28, which last Church he has recently left to take charge at Stalybridge. At the public welcome meeting to him and Mrs. Rosling, held at Hob Hill School, in September, a member from the Church he had just left expressed the regret his former congregation felt at his removal, and the Rev. E. E. Wrigley, the previous Stalybridge minister said that when in London recently he heard much about Mr. Rosling's ministerial work in the East End, and that his departure from that district was still regretted after five years. These expressions augur well for the future of the work amongst the Stalybridge Unitarians, with whom Mr. Rosling's settlement promises to become fruitful of happy results for all concerned. On Friday, October 19th, Mr. Rosling, with seven others, was welcomed into full ministerial status, on behalf of the new General Assembly, at a special recognition service held in the High Pavement Chapel, Nottingham.

Councillor W. Byng, Kenrick, Lord Mayor of Birmingham.

Councillor W. Byng Kenrick, elected Lord Mayor of the City of Birmingham, a descendant of the Rev. Timothy Kenrick, of Exeter, (1759-1804), who founded the Western Unitarian Society, is the son of the late Right Hon. William Kenrick, P.C., who was Mayor of Birmingham in 1877, and his mother was eldest sister of the Late Right Hon. Joseph Chamberlain. He is therefore cousin of the Right Hon. Sir Austin Chamberlain, M.P., Foreign Secretary. Mr. Kenrick has served the City Council for many years as Chairman of the Education Committee. He is a member of our Church of the Messiah, Birmingham, and an active and prominent leader in the organisation of the new General Assembly Amalgamation of the Unitarian body. His fellow Unitarians throughout the denomination share the general opinion of the inhabitants of the great Midland City, that generous public service makes this new distinction for Mr. Kenrick an "honour to whom honour is due."

The Death Penalty.

What have Unitarian Christians to say about Capital Punishment? Do they believe that the crime of murder by an individual is any less a crime or any less a murder when perpetrated by the community or by the state? Do they still hold to the barbarous principle taught in the Jewish Sriptures—an eye for an eye, a tooth for a tooth, a life for a life? That was superseded in the teaching of Jesus. He denounced the principle of retaliation and enunciated the idea of resisting evil—not with evil but with good. Which is better: to kill the wrongdoer or reform him? All disorder is disease. All crime is disorder, and should be treated as a

disease. We—collectively—are the State. We as part of the State are responsible. It is surely better that we should cure the criminal rather than be his murderers.

Then there is another aspect of the matter that is generally ignored. We believe that the death of the murderer is not the end of him; that he is a deathless—an immortal soul. At every moment of time all sorts of human souls are leaving this life for the next. They are a mixed community when they get there. The old idea of segregation, a gulf separating the good from the bad so that they have no contact with each other there, is not true. What Providence designs as the right thing on earth—the mixing together as belonging to each other, is equally necessary and right in the next life, so that the strong can help the weak morally and in every sense. The nature of human souls is not changed by death. The unselfish who have spent time here rescuing the perishing and reforming the disorderly are not suddenly turned selfish and indifferent to the welfare of the unfortunates. To help them has been their blessed work, and they are not deprived of it beyond the grave.

So when we hang a man we put our work upon them instead of doing it ourselves. It is God's will that every disorderly soul shall be reformed and turned into an orderly and morally healthy condition—that every soul shall thus be SAVED from that condition of inward disorder and disease. It is our business in this world to attack all its difficulties, to cure all its diseases, to turn all the enemies of society into its friends and supporters. If we do not do it now and here, we shall have all the more of it left to do there, in the next stage of our immortal life. If we do not remedy hell-making conditions on earth, we send all the more hell into the beyond. It is cowardly of us to hurl our difficulties upon souls who have passed on—making life harder for them — when it is our proper business to tackle them ourselves. They surely have more than enough to do without putting our load upon them. There are many other good reasons why Capital Punishment is a huge crime, but this of itself is sufficient to stamp it as such.

There is a National Council for the Abolition of the Death Penalty, which is making great efforts to get Parliament to pass its abolition into law. Thousands of signatures are being canvassed for to a petition to Parliament. All who can help are urged to do so. Petition forms and other literature can be procured on application to the Secretary, 23, Charing Cross, Whitehall, London, S.W.1.

THE PRESS AND UNITY.

At the recent International Press Conference held at Cologne, Germany, stress was laid upon the power of the press in promotion of the idea of Unity. One of the speakers, Dr. Frederick Lynch, of New York, said, "The religious press can keep always before its readers the ideal of Unity as expressed in our Lord's own prayer that his disciples might be one, dwelling upon the fact that after all, the disciples of Christ are one in spite of all their differences." He declared the necessity of uniting against paganism as their common enemy, "in the paganism of our great cities, in the paganism of much of our literature, in the paganism of many of our plays, in the paganism of an age which puts pleasure, lust and gratification of natural desire before service and sacrifice, and can call upon the Churches regardless of doctrinal differences to unite in co-operation and federation to fight the common enemy and promote the Kingdom of God."

Professor Alivisatos of Athens, another speaker, said—"Does it not try to solve the great social problems of our days which make men enemies of each other, in such a way that men will quickly understand that they are brethren and children of the same Father? And what else could the Religious Press take in hand in this great attempt but to educate the people of the whole world, and especially the Christian, to a real brotherhood?"

MINISTERIAL CHANGES.—Rev. Henry Cross was welcomed into his ministry at Stannington, October 20th; Rev. and Mrs. J. H. Ewbank were publicly welcomed on their settlement at Mountpottinger, Belfast, October 24th; Rev. V. D. Davis, has resigned at Bournemouth; Rev. Richard Lee, has received public farewell and presentation, October 25th, on leaving for Coventry; Mr. E. G. Green, B.A., lay preacher, has resigned his charge of the Forest Gate congregation, London; Rev. Harry Andrew began his ministry of the Gilfillan Memorial Church, Dundee, November 3rd; Rev. Chas. Biggins, M.A., B.D., has resigned as manager for The Lindsey Press, and accepted appointment as minister at Dudley; Rev. W. H. Sands is appointed to Billingshurst Free Christian Church; Rev. W. Stephenson, Newchurch, has accepted appointment to the Unitarian Church at Leigh, Lancashire; Rev. S. T. Pagesmith has had public farewell and presentation at Ilford, on leaving for St. Helens; Rev. S. Skelhorn has resigned at Oakfield Church, Clifton, Bristol; Rev. E. H. Kersley, of Trowbridge, has accepted appointment to Hastings; the Rev. and Mrs. Charles Simpson have received public welcome at Ringwood, November 5th.

A THOUGHT TO THINK

REASON NEVER WARRED AGAINST LOVE OF GOD AND MAN, NEVER WITH THE CHRISTIANITY OF CHRIST.

—Theodore Parker.

The Truth About Jesus.

STUDY COURSE (10).

(9) JESUS, AN EVOLUTIONIST.

[For Sunday Class or Weeknight Study and Discussion Circle. References and suggested points for discussion are given at the end of each section. Helpful books of reference are: "The Childhood of Jesus," by W. C. Gannett, 1s.; "Jesus of Nazareth," by E. Giran; and "Life in Palestine when Jesus Lived," by J. E. Carpenter... 1s. 6d. each, Lindsey Press.]

It may seem a daring thing to say that Jesus was an evolutionist who recognised that the method of creation is by gradual development stage by stage and not by sudden catastrophic interference. His parable of the seed growing secretly "first the blade, then the ear, then the full corn in the ear" (Mark 4. 28), has already been referred to as an illustration of gradualism. This is also exemplified in the parable of the mustard seed "which a man took, and sowed in his field; which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree" giving lodging and shelter to the birds (Matt. 13, 31-2).

How does the kingdom of heaven come? Jesus says that it is little by little as in the growth from the mustard seed—by development from the small to the great. It comes "like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened." It is by permeation, which is gradual (Matt. 13. 33-4.) There is no sudden ripening either of wheat or tares; both have to grow till the harvest. The kingdom cannot come by sudden uprooting of evil. The violent pulling up of the tares from among the wheat may mean the uprooting of both. Sudden revolution before the good has fully grown destroys the good, which must have its time to grow so as to come to a real harvest. That is what is plainly meant by the parable of the tares (Matt. 13, 24-30).

Associated with the scientific doctrine of evolution is the effect of environment. There can be no better illustration of that in any treatise than the parable given by Jesus, of the sower and the seed showing how growth is affected favourably or unfavourably by the condition of the soil (Matt. 13. 3-9; 18-23; Mark 4; Luke 8). In explanation of that he applies it to human conduct, to the development of moral character. The seed in the good ground is likened to those who "in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience" (Luke 8. 15).

The outlook of Jesus could not possibly be the same as that of modern science with its conception of the vastly greater universe. That means that modern science makes larger applications of the evolutionary law of development which Jesus so often described. And it may be taken as certain that any idea of a sudden end of the world order giving place instantaneously to the advent of heaven on earth, ascribed to Jesus, contradicting his real teaching as here quoted, is an idea which was not his. The kingdom of God is a MORAL kingdom dependent upon growth and development, and Jesus could not believe that it would come as heaven upon earth before people were fit for it morally, by inward development. "It cometh not with observation," by expecting and looking for it outwardly, "for lo, the kingdom of God is within you." If not there—for man it is nowhere. It evolves within and then gives outward expression in good conditions.

[Readings: Matt. 13. 1-33; Mark 4. 26-32, Points for discussion: Evolution; Sudden creation; Revolution; Environment.]

(10) JESUS AND SPIRITUAL FREEDOM.

Jesus was the great example of noble character and still is the ideal man for the inspiration of modern life. He gave himself entirely for the cause of righteousness which is divine service, and he did it out of love to the heavenly Father and for the salvation of mankind from every evil that hindered human welfare. He was also the glorious example of spiritual freedom. His spirit could not be in bondage to the religious system into which he was born. "It was said to them of old time" said he, "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, 'Swear not at all.'" "Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies" (Matt. 5. 33-43.) He urged the free exercise of individual reason and private judgement — "Why even of yourselves judge ye not what is right?" (Luke 12. 57.) He enjoined men to be seekers after truth: "Seek and ye shall find; knock, and it shall be opened unto you!" (Matt 7. 7; Luke 11. 9, 10.) He said in parable that the realisation of the kingdom of heaven is like a man seeking goodly pearls and finding one of great price—and like a hidden treasure to be discovered (Matt. 13. 44, 45).

Jesus denounced the conduct of the Pharisees and Scribes for slavishly holding to the ancient traditions of men and neglecting their plain duty to God—saying, "Well did Isaiah prophecy of you—'This people honoureth me with their lips, but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men.'"

"Ye leave the commandment of God and hold fast the tradition of men.—Full well do ye reject the commandment of God, that ye may keep your tradition" (Mark 7. 6-9; Matt. 15. 6-9.) What

plainer disapproval of slavish bondage to fixed and final creeds could there be than that? The law of keeping the Sabbath was very strict among the Jews. It was held to be a very sacred part of their religious observance. The Pharisees found fault with Jesus for doing acts of mercy on the Sabbath day, but he vindicated the claim of free individual judgment and declared that "the Sabbath was made for man, and not man for the Sabbath" (Mark 2. 27.) That is a saying that has the ring of real originality. It was such a bold thing cutting right across Jewish prejudice.

It has been found all through human history that old opinions have often barred the way to the discovery of truth. Jesus saw that when he rejected the ancient traditions that stood between men and God. He emphasised the necessity of breaking through ancient limitations, by the parable about putting new wine into old wine-skins causing them to burst—"No man putteth new wine into old wine-skins: else the wine will burst the skins—but they put new wine into fresh wine-skins" (Mark 2. 22; Matt. 9. 17; Luke 5. 37.

These illustrations show Jesus as the champion of free-thought. He claimed for men the open-mind ready to receive new light and truth. The writer of the Fourth Gospel correctly represented the mind of the Master when he described him as declaring—"Ye shall know the Truth and the Truth shall make you free" (John 8. 32.) "The spirit of Truth shall guide you into all the Truth" (16. 13.) What a condemnation of the hide-bound Pharisees it was when Jesus told them: "Ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer them that are entering in to enter" (Matt. 23. 13).

[Matt. 5. 21-48; Mark 7. 6-13. Points: Spiritual bondage; Private judgment; Seeking and finding; The dead hand.]

(11) JESUS THE REFORMER.

Some of the sayings of Jesus living only in the memories of people for many years, are certain to have been misreported. "Resist not evil," most probably, if the sayings had been given complete, would be—Resist not evil with evil—the idea being the direct contrary of the old Jewish counsel: "An eye for an eye, a tooth for a tooth." It is perfectly clear that the intention was the complete contrast against retaliation. "Overcome evil with good!" is the apostle Paul's way of expressing it.

Jesus was and is the pre-eminent moral reformer. And moral reform applies to all human affairs. Man's whole life individually and collectively is shaped and directed by it. That reversal from the brutish and revengeful principle of paying back evil for evil, to that of converting the evil-doer to right ways, promoting his welfare and winning him by kindness, is revolutionary. If carried out in all departments of social and national life it will turn many things upside down, and down entirely. To love our enemies and turn them into friends is the way to world disarmament. To inspire absolute trust in one another as individuals and nations will cast out all suspicion and fear and metaphorically turn swords into ploughshares and spears into pruning hooks.

Jesus expressed sympathy most strongly for "the bottom dog," for the neglected, the forsaken, the unfortunate. His consorting occasionally with publicans and sinners and giving them the kind of brotherly fellowship they were not accustomed to, cut right across the pharisaic self-righteousness of the Jewish religious conventions, but it was the way to help the "down and outs" to recover some self-respect. The worldly minded were then, as now, too ready to kick a man when down, but Jesus put new heart into the fallen ones by saying—"Let him that is without sin among you cast the first stone!"

He broke through the narrow nationalism of his race by praising the Samaritan, and reminded the people of Nazareth that even Elijah the prophet, was kind in time of famine to a widow who was a foreigner, and that Elisha cured Naaman, the Syrian, of leprosy (Luke 4. 25, 26), which greatly angered his hearers. On another occasion he actually said of a Roman centurion that he found more real faith in him than among all the Israelites (Matt. 8. 10; Luke 7. 9.) His universalism was so thorough concerning mankind everywhere, that he told the Jews that the kingdom of heaven was not for them only, but for all (Matt. 8. 11).

Jesus was also a social reformer: "to whomsoever much is given, of him shall much be reqsired" Luke 12. 48); "Thou shalt love thy neighbour as thyself" (Matt. 19. 19; ——— 22 39.) Equal treatment to all who do their best according to their ability, however much ability may differ—was his social doctrine (Matt. 20. 14.) And was he not also the greatest of all religious reformers? Not profession but doing the will of God, and the seeking of righteousness FIRST in all things (Matt. 7. 21; 6. 33), indicate his view of religion, illustrated in immortal terms by his parable of the Samaritan. No mention of the necessity of rites and ceremonial, or special beliefs or fixed creeds as conditions of salvation, but the doing of the divine will—love to God and love to man (Matt. 22. 37-40).

[Matt. 20. 1-16; Luke 15. 11-32. Retaliation; The fallen; Nationalism; Ability—a trust.]

(12) WAS JESUS THE MESSIAH?

The teaching propounded by Jesus has had given to it the name "Christianity" which meant (1) that he was the Christ or Messiah that was to come; and (2), that the gospel was the good news which proceeded from the Christ. There

are four questions concerning this which should be considered in seeking the truth about Jesus: (a), Did He think of himself as the Messiah? (b) Was he the Messiah? (c), in what sense should he be regarded as Christ? and (d), what is the real Christianity?

In answer to (a), it may be said that the assumption of Messiahship by Jesus does not agree with his own teaching: "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23. 12; Luke 14. 11; 18. 14.) The account of Peter's declaration in Mark, with the reply of Jesus is nearer the truth than that given in Matt (16. 13-20), for he appears to resent it and commanded them to tell that to no one (Mark 8. 30; Luke 9. 21.) It is evident from the prophecy of his death and resurrection ascribed here to Jesus that this incident was created long after the crucifixion. That Jesus never regarded himself as the Messiah was the opinion of Dr. Martineau; and such scholars as Wrede, Schweitzer and Johnannes Weiss, appear to agree with that view. Concerning (b) it is obvious that the character and personality of Jesus did not correspond to the the popular expectation of the Jews, the Messiah —an ideal king who would rule in Jerusalem on the throne of David. He was not the Messiah in that sense. Was he (c), in any sense Christ the anointed of God? That Jesus was God-inspired is perfectly true, for all divine inspiration is from God. That he was raised up by the Almighty to fulfil a great mission, it is quite reasonable to believe—anointed with more than ordinary spiritual power for that purpose. That is the Christ idea spiritualised—the spiritually endowed teacher, leader and example—the ideal man. In that sense he is the Christ, the Messiah, the human Revealer of God. Other great souls are Christs in that sense, specially endowed for a great and holy work. Dr. Martineau justified this use of the name "Christ" as applied to Jesus.

The followers of Jesus were first called "Christians" at Antioch (Acts 11. 26.) The Church at that city consisted of Jews and Grecian Jews and some Gentiles, imbued with the Messianic ideas of the Jewish people, believing that the crucified Jesus was indeed the Messiah or Christ that had been expected, and so was it that they came to be called "Christians," and the Churches became known as Christian Churches. Thus too the doctrines taught by them were ultimately known as "Christianity." But in the course of the first three centuries after Jesus, the doctrines of the Churches were greatly changed. Pagan ideas and theories of Greek and Egyptian philosophy were incorporated and formulated into fixed creeds, and they were and are still termed "Christianity." So in reply to the query (d)—What is the real Christianity? it is necessary and very desirable to distinguish between the true teaching proclaimed by Jesus and that very different body of doctrine which grew up in the Churches long after his day and which entirely contradicts what he taught. The real Christianity is the simple Gospel declared by Jesus.

It appears to be true then that Jesus never thought of himself as the Messiah that was expected to come; that he was not that Messiah; that only in a very different sense can he be truly given that name or its Greek equivalent—Christ; and that the word "Christianity" is made ambiguous and confusing by its use as the name for two opposite and contradictory systems of doctrine. In justice to Jesus the term should be confined to those ideas for which he stood and which he proclaimed abroad. He ought not to be misrepresented by associating him with doctrines he never taught and which he disapproved. In all fairness the seeker after truth will wish to clearly understand what Jesus was, and what was the Gospel he preached.

[Matt. 23. 1-12; Mark 8. 27-37. Jesus the Christ; True Christianity; Christianity and Creeds.]

(13) THE TRUTH ABOUT THE RESURRECTION.

In the creeds of the Roman and Anglican Episcopal Churches are the following words:—

"I believe in the resurrection of the body."—(The Apostles' Creed).

This is explained to mean that—

"Christ did truly rise again from death, and took again his body, with flesh, bones—wherewith he ascended into Heaven."—(Art. 4, Ch. of England).

These words register the opinion of professing Christians of many centuries ago—human opinion only. Is that opinion true?

In answer to that question the appeal is made to the New Testament records. Do they give a clear and satisfactory account of what happened?

The four Gospels do not agree. They do not give the same account. In various particulars they contradict each other. The Matthew account says—

There was a great earthquake.
Two women find the body gone.
They see an angel.
Jesus met them, risen and alive.
The disciples saw him later in Galilee.

In Mark—

No mention of any earthquake.
The two women find the body gone.
They do not see an angel, but a young man in white.
The young man tells them that Jesus has gone into Galilee.
Jesus is not seen at all.

[An appendix to Mark, chapter 16. 9-20, a later addition forming no part of the original document, says that Jesus was seen by Mary Magdalene, by two disciples, and by eleven as they sat at meat.]

In Luke— no earthquake.
Three women, not two, at the tomb.
They find that the body is gone.
They see no angel, nor a young man.
They see two men in dazzling white.
Peter went to the tomb wondering.
Jesus walked with disciples to Emmaus.
He appeared to them in Jesusalem.
No mention of appearing in Galilee.

In John...no earthquake.
Mary Magdalene the only woman at the tomb.
Surprised, she tells Peter and another.
Sees two angels, not men.
Sees Jesus alive in the flesh.
Jesus appeared to disciples twice in Jerusalem
Jesus appeared later at sea of Tiberias in Galilee.

The surprise in each account indicates that the bodily resurrection was not expected, was not even thought of.

Can these accounts be true? Jesus was crucified sometime 31 or 33 A.D.. No gospel record as we have them was written earlier than about 60 or 70 A.D. For many years there was no written information about Jesus; All that was known of him was in the memories of people—what they had been told. And by the time any attempt was made to collect information to get it written down, much that had grown out of the imagination of people had gathered round the name of Jesus which had no relation to actual fact. The letters of Paul the Apostle were much earlier than the gospels. He speaks in I. Cor. 15, of Jesus having been seen by him and others, classing all together as if he means that others saw Jesus in the same sense and manner as Paul saw him. In Gal. 1. 16, he explains in words written by his own hand, how he did see Jesus,—"It pleased God—to reveal his son in me,'—'an inner spiritual revelation. Paul evidently believed that Jesus was only seen after the crucifixion in that way, and by no one in any other way, for in the chapter, I Cor. 15, in which the appearances are mentioned, he asks about the Resurrection—"How are the dead raised? and with what body do they come?" and his answer is clear—"it is raised a spiritual body"—for he further says that "flesh and blood cannot inherit the kingdom of God." Paul is the most reliable New Testament authority on this matter, and he makes it clear that he did not believe there was any resurrection of the body of earthly flesh into life after death. Such bodily resurrection is not true. The real resurrection is the rising of man's spirit from the death of the flesh into more life. The resurrection is the great truth of immortality.

[I Cor. 15. 35-50; Rom. 6. 1-14. Body resurrection; Contradictory records; The true resurrection; Immortality.]

National Unitarian Temperance Association.

Secretary: REV. WALTER LONG, 5, Jesmond Avenue, Wembley Hill, Middlesex.

The National Unitarian Temperance Association is affiliated to the National Temperance Federation and to the United Kingdom Band of Hope Union. The Annual Conference of the latter organisation was held at Northampton, September 15th...19th, when the Unitarian delegation was Revs. Walter Long and H. Bodell Smith. It is important that Unitarians should not neglect to co-operate with other bodies in movements for moral reform.

Here is a much needed reform in which England lags behind. Our Association works with others to bring it to speedy realisation. All Unitarian believers in the Temperance Movement are urged to give this, their own Association, the support it needs. An annual subscription of one shilling or more constitutes membership. The Secretary, Rev. Walter Long, will be pleased to receive names of friends willing to help.

"If the money spent on drink could be turned into other trades all the other industries of the land would flourish."—Lord Randolph Churchill.

"Drink kills more than all the newest weapons of warfare, and not only destroys the body, but the mind and soul also."—Lord Wolseley.

"Since I have entirely given up wine, spirits, and beer, I find I can do as much work as when I was 30, and always feel fit and in good condition."—Admiral Lord Charles Beresford (at the age of 60.)

"Beer is a far more dangerous enemy to Germany than all the armies of France."—The late Field Marshall von Moltke.

"Everyday experience convinces me more and more that abstinence is the foundation of every social and political improvement. The truest friends of the labouring millions are those who work in this cause."—Richard Cobden.

DEATHS.—Mrs. S. Crowther Harrison, Newchurch, September 2nd, 67; Mrs. Alice Taylor, Newchurch, September 15th, 80; Ellen Wooldridge, Bath September 26th, 90; Rose Silk, Bath, October 5th, 67; Miss M. J. Legge, Gloucester, October 22nd, 77; Mr. W. G. Clayfield, Plymouth; Mr. William Hammond, Altrincham, October 17th, 60; Miss M. E. Swaine, Guildford, October 20th, 81; Mrs. Caroline Staples, Bristol, 90; Mr. Joseph Hadfield, Dukinfield, October 29th, 65; Mr. Chas. Heginbotham, J.P., Hyde, October 29th, 74; Mr. Alfred Nixon, F.C.A., Manchester, October 27th, 70; Mr. Orlando John Bates, Northampton, October 31st, 79; Alderman Thomas Parkinson, J.P., Preston, November 4th, —; Mr. Frederick Wrigley, J.P., Bury, Lancs., October 29th, 87; Mr. Reuben Pratt, formerly of Hinckley, at Plant City, Florida, U.S.A., September 22nd; Mrs. Osborne Smith, Wallington, Surrey, November 7th, 77; Miss Lucy E. Coe, Bournemouth, November 13th, 79.

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

"LITTLE FATHER CHRISTMAS."

The Vale of Aberglyn was a sad and sorry place. For many long months, the pits had been all but silent and deserted. Only the safety men were seen coming and going. And in the Vale the homes of the workers grew more and more wretched. The bodies of the men grew thinner and the faces of the women grew whiter, through self-denial that the children might be fed. Smiles were seldom seen and, even in the music-loving Vale, it was a rare thing to hear a song The approach of Christmas only increased the gloom in many homes, especially where there were little children.

"It's hard on the little uns," said John Hughes, as he pulled at his pipe which took the place of his mid-day meal.

"Aye," responded Mary, the patient mother, who had no substitute for the dinner she could not have.

"I think this is first Christmas they've had to go without their stockings."

"Aye," sighed Mary, who had no heart for many words, so deeply had she sorrowed.

"Do you think, lass, you could sort of prepare 'em for disappointment?"

"Aye," she sighed, "I'll do my best."

And she did. When John had gone for a walk "to kill time," she drew her chicks to her breast, and out of her big motherly heart breathed words of loving magic that gave the children content.

"Don't cry, Mother, soothed Mary, who was the eldest and her namesake; "we don't mind, really. Dad may be working next year."

"Praps Faver Crismas isn't working, Muvver," put in Tom the youngest.

"Perhaps not," faintly smiled Mother; "there are so many fathers out of work these days."

In the large house on the hill, another little scene was being enacted.

"Mummie, dear," said little Richard Thomas, the mine-owner's son; "I've got an idea for Christmas."

"I hope it isn't a very expensive one, sweetheart; the pits are closed, you know, and there is no money coming in."

"It's a secret, Mummie; can I have a pound?"

"Whatever for, dearest?"

"Oh, Mummie- It's a Christmas secret; do please give me a pound."

Richard pleaded so hard that his Mother simply had to give way; but it is only fair to add that he was such a wise little man that his Mother felt that it would be quite all right. As of course, it was; though what his secret was, she failed to guess. Possessed of the money, young Richard got busy. First of all, there was a secret conference with Ben, the chauffeur, who was a great friend of his. Then, there was another very, very confidential chat with Miriam, the cook, who was very fond of him, and shared many of his greatest secrets. Ben and Miriam would have done anything for "Master Richard," who, in their eyes, was a "perfect little gentleman." As for Richard, himself, he had a great time rummaging in cupboards and drawers and boxes in the nursery.

Christmas Eve found him trembling with happy excitement, and curiously enough, it was not about his own stocking that he was thinking.

For what seemed a long, long time, he tossed and tumbled about and felt that he would never get to sleep.

But when Mother and Daddie tip-toed into his bedroom to perform the loving work of Father Christmas, they found him far away in the Land of Nod.

When he awoke on Christmas morning, or, rather, when Miriam, 'according to plan', quietly roused him, he rubbed his tired eyes and remembered.

"Is everything ready, Miriam?" he whispered.

"Yes, Master Richard; hurry up; but don't make a sound. Come down in your soft slippers; Ben's wating," Miriam whispered back. Alone, after glancing at his treasures, Richard dressed a good deal quicker than usual and crept down to his fellow-conspiritors in the kitchen. How he laughed when he saw the large table. It was piled with paper bags, each packed with toys and sweets and dainty little iced cakes that Miriam had made to Master Richards orders. He laughed again, when Miriam clothed him in a bright red gown and hood thickly trimmed with white cotton wool, and Ben added a long white beard.

"Little Father Christmas!" they both cried at the same moment.

In a few minutes, all the bags were carried to the car that was waiting at the corner, and, happy as a King, young Richard was soon on his way to Long Lane, where the pitmen and their families lived.

The first cottage they stopped at was John Hughes's.

"Hello!" said John to Mary; "What's up? The master's car's at the door."

Hardly had he spoken, when there was a rat tat on the door.

"A merry Christmas to the children," piped Richard, as Mary opened the door. As four bulky bags, one for each child, were dropped into her apron, tears of gratitude came to her eyes, but not a word could she utter. Seeing her embarrassment John came to the rescue with "Thank you, little Father Christmas." Though, truth to tell, he felt a little choky. By this time,

Mary found her voice and, in a quiet loving whisper said "God bless you, little Father Christmas."

Soon the news travelled along the lanes that Father Christmas was coming after all. And every child received a bag of Christmas joy, but the happiest child in all the Vale of Aberglyn was Little Father Christmas. H.F.S.

The Kiddies' Own Corner

Conducted by Uncle Fisher,
41, Oxford Road,
Bootle, Liverpool.

Dear Kiddlekins,—

This must be short and sweet. Just a Christmas wish from me and a Christmas rhyme from one of my nieces. May you all have a jolly Xmas! Your loving,

UNCLE FISHER.

FATHER CHRISTMAS.

Dear Father Christmas comes at night,
All dressed in red, through snow so white;
He comes in a sledge which is swiftly drawn
By six reindeer in coats of fawn.
And down each chimney-pot he creeps
To where some good child sweetly sleeps.
Quickly he fills, with sweets and toys,
The stockings of the girls and boys;
And when, at last, they'll hold no more,
He gently lays them on the floor,
And goes.

BARBARA.

The Women's League.

The League Annual for 1928, recently issued, shows considerable progress and an excellent record of helpful and active work done for our Churches and charitable purposes. Further notice later.

The Women's League at Adelaide, Australia, raises £5 per month, and sends money to sundry missions including the Salvation Army to help in relief of unemployed.

Miss Brooke Herford addressed the quarterly meeting of the Ulster branch in Belfast, September 22nd, on the history and work of the League.

The Birmingham District League had its quarterly meeting at Oldbury, September 29th, with 70 members present from 11 branches. Mrs. Hawkins conducted service and Rev. Wilna L. Constable preached. A collection was taken in aid of the Unitarian College Appeal.

A new branch has been formed at the Renshaw Street Mission, Manchester, September 20th, when Mrs. R. T. Herford explained the aims and objects of the League.

A successful League Rally was held at Bank Street, Bolton, October 6th, service by Miss M. Rosamund Taylor, of Bolton. There were 200 people present from Manchester, Liverpool and Bolton District Leagues.

The quarterly meeting Leeds District, held at Lydgate, September 29th, was attended by representatives from Hull, Halifax, Huddersfield, Lydgate, Wakefield, Leeds and Bradford. Rev. A. Margaret Barr conducted the service, and Mrs. Peaston presided.

The Preston Neighbourhood Branch meeting was held at Ansdell, October 6th, Miss Alice Hopkinson, of Blackpool, conducted service, including an address, and Miss Wainwright, of Cheadle, spoke on "Should Married Women take paid work?" There were members from Preston, Lancaster, Ansdell and Blackpool North Shore and South Shore.

The London District League held its quarterly meeting, October 6th, at Kilburn, with 13 branches represented. Service by Miss Lilian Preston, who spoke on the power of prayer. At the meeting after tea Mrs. Classon Drummond presided. Mrs. Blake Odgers made appeal for the Unitarian College. Reports were presented, and Miss H. Brooke Herford and Mrs. H. E. Piggott gave addresses. There were 72 women present.

[These items above were crowded out of the November issue].

FROM BROOKFIELD CHURCH, GORTON, MANCHESTER.

Dear Mr. Smith,

We are pleased to bear testimony to the great value of the "Unitarian Monthly" as a medium through which our Liberal Christian Gospel is made known to our people as also to those not immediately connected with our Movement.

The high esteem in which the "Monthly" is held by the members of Brookfield Church will be gathered from the fact that we make a systematic distribution of 500 copies every month. Our Church Committee are of the opinion that some very valuable work is done by this distribution, for many people unconnected with our Church are eager readers of the varied and splendid articles that appear from time to time. It is, you will agree, very unlikely that the many Readers will go uninfluenced, and for good.

We are indebted to you for its publication and heartily wish the "Monthly" all success for the future. May its circulation increase a hundredfold and thereby be of pre-eminent value to the work, not only of the several Churches and Chapels, but also of the newly formed General Assembly of our Churches.

Yours very sincerely,
FRED COTTIER.

The Manchester Crematorium

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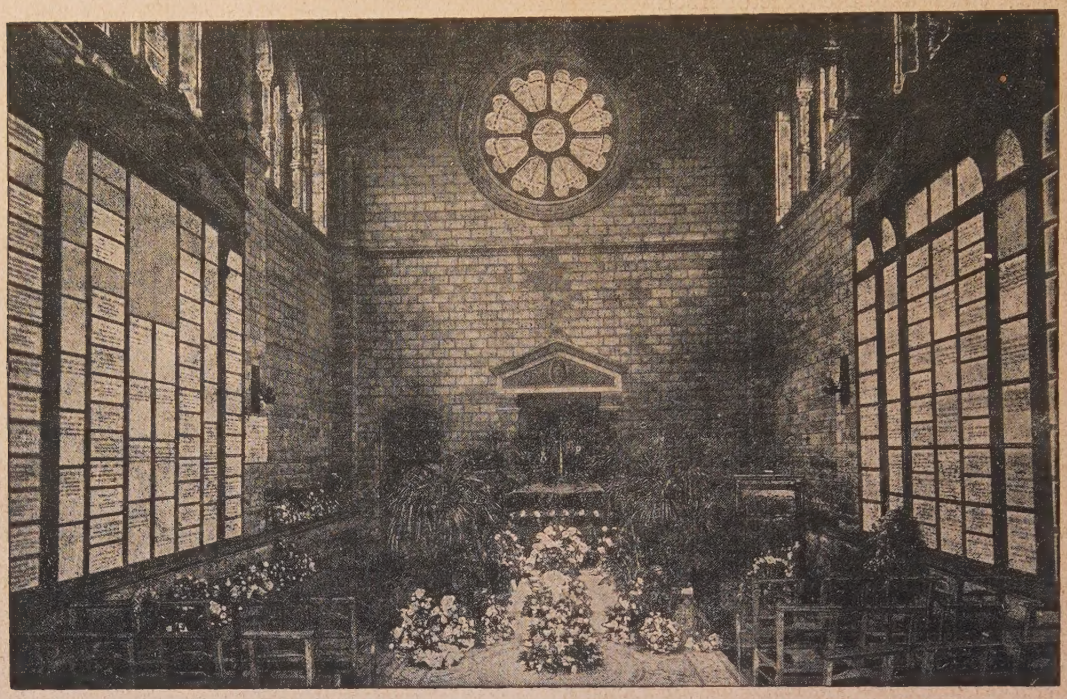

Manchester Crematorium—Interior.

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Visitors take a Circular Route No 46, "Southern Cemeterv" Electric Tramcar from Piccadilly right to the gates of the Crematorium Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 56, MOSLEY STREET, MANCHESTER.

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

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